THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

INDIA'S PLACES OF PILGRIMAGE.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.,

Ah! here was born the poetess divine
Who came from heaven to show the way from earth
To paradise. Oh wondrous holy birth!
Her image doth in every Vishnu Shrine
Today in Southern India brightly shine.
O Goda! though there be a dismal dearth
Of Godward love, and men in wordly mirth
Are sunk, unfailing grace is thine
Not far from thee doth shine sweet Gomathi,
The goddess of the mingled Godhead great
Of Siva and of Vishnu bright, supreme.
Through prisms of man's thought and ecstacy
God's light shines many-tinted, separate—
Bright emanations from the central beam.

Great Thoughts.

Single is every creature born,
Single he passes to another world,
Single he eats the fruit of evil deeds,
Single the fruit of good; and when he leaves
His body, like a log or heap of clay,
Upon the ground, his kinsmen walk away:
Virtue alone stays by him at the tomb,
And bears him through the dreary, trackless gloom.

ॐ

Every flower that blooms, every plant that grows, every bird that sings, every cloud that flits across the sky, every star that shines, every human face, suggests something about God the Creator, reveals some feature of His power, His wisdom, His goodness.

ॐ

As our life is a sea, hope is compared to an anchor, which makes us stand steady in a storm.

ॐ

Remember now and always that life is no idle dream, but a solemn reality based upon eternity and encompassed by eternity. Find out your task; stand to it; the night cometh when no man can work.

ॐ

To-day is thine to spend, but not tomorrow;
Counting on morrows breedeth bankrupt sorrow;
O squander not this breath that Heaven hath lent thee;
Make not too sure another breath to borrow.

ॐ

To friends and eke to foes true kindness show;
No kindly heart unkindly deeds will do;
Harshness will alienate a bosom friend,
And kindness reconcile a deadly foe.

ॐ

Most men the good they have despise,
And blessings which they have not, prize;
In winter, wish for summer's glow,
In summer, long for winter's snow.

Events of the Week

Readers of the daily sheets would have been regaled by the long extracts that appeared from the late Lord Northcliffe's diary of a tour round the world. That diary so far as it related to this country had all that pertness and lack of vision which have struck his disembodied spirit as at the root of most of the ills of the world. In refreshing contrast with this hazy and slothful habit of damning other races and countries, it will be seen that Mr. Kermit Roosevelt in an interview at Bombay expressed his inability to comment with any definiteness on Indian affair. Exhibiting a keen perception of the relative value of things, he excused himself on the ground that he had not been long enough in the country. It has in recent years become a pastime, certainly remunerative, for men of this swaggering breed to do little more than touch at a number of seaside ports or flit across a continent in swift trains and go hence and indulge in a litany of self-adulation, accompanied by a generous vilification of the coloured peoples. Mr. Roosevelt, if he has done nothing else than shoot tigers, has at least helped to expose the slender grounds on which mischief makers have been wont to impose superstructures of abuse.

***

Mr. Chintamani is evidently over-reaching himself, with the result that his campaign which has had a good enough press is covering the liberals with ignominy. He drew the other day nice distinctions between co-operation and opposition. The liberals, said the ex-minister, were in opposition. The simple man wonders how it could be, seeing that they have made themselves responsible for the Government of the country firstly in the departments over which they preside and next in the others, so long as they are members of the Government. The simple man, we say it again, who has no time for subtilities, says with Mr. Jayakar that the liberals cannot both have the cake and eat it, cannot serve two masters, the Government with their best men and the country by their rank and file. Much as we grieve to say it, salary and position, which exert such strange fascination over the small-minded have exercised their fatal influence on the liberals, and that party of gentlemen has long since become the non-official tail of the Government: and though resignations have come now and then as shrewd electioneering devices, the party will full its weight in Indian politics only in that happy day when tails shall sway the heads.

***

Mr. Chintamani is not easily daunted—in lecturing to his countrymen and fellow-liberals particularly. He made the truly astonishing statement that he challenged any one to show that the liberals supported at any time or anywhere the repression campaign in this country. Of all the astonishing escapades of politicians at their wits' end to startle apathetic listeners, this is the most astonishing. Well, not to go to any other province, the reader knows the opinion we have held in these columns on Mr. Chintamani's resignation of his office. When hundreds upon hundreds of respectable citizens were deprived of their liberty at the sweet will of the Government of which Mr. C. Y. Chintamani was a member, his doughy liberal conscience kept telling him that it was not repression, but the putting away of evil-doers in the face of a high state function, to wit the Prince's visit. And when the bureaucracy quite justly thought that their Minister was only a man of straw, at any rate that they can afford to snap their fingers at him. Mr. Chintamani threw up his office in a moment of personal pique, Except by a kind of auto-suggestion even Mr. Chintamani dare not hold that the liberals have been true to the principles of individual liberty. It is a foolish challenge which Mr. Chintamani has thrown down, challenge which only liberals, a college of owls (as they are) confronting the day, can have the impudence to throw down.

***

On one count indeed the liberals have been beaten to the pulp. Mr. K. Natarajan, in that down-right fashion of his, has shown that the liberals were responsible for the arrest and imprisonment of the Mahatmaji. Let every voter in every part of India read it, mark it, inwardly digest it and remember it at the time of the elections. Five liberals, says Mr. Natarajan, were in the Bombay Government at the time; and the whole Government must have been either consulted or not. In either case, by tacit acquiescence before or after the fact, the liberals were accessories; the degree does not matter. Then there was the Liberal Conference and a resolution on the subject was set aside. When Mr. Natarajan brought forward his own resolution, it is all now a matter of history, Sir C. H. Setalvad rose in the Subjects Committee and was instrumental in throwing out that resolution, which after all was only a pious expression of regret at the Mahatma's incarceration. Mr. Chintamani will, we think, lose in nothing by being less flamboyant and less selfrighteous and sticking more to facts, and less romancing.

***

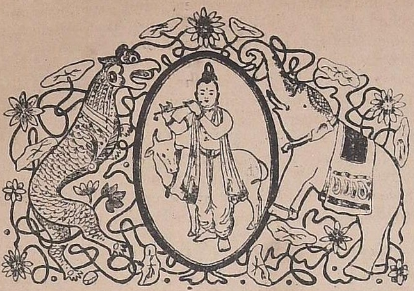
The Government of the U. P. recently issued an order, very similar to the one by the Madras Government, denying the right of Municipalities to spend their funds in presenting addresses to persons other than the Viceroy or the Governor. The Municipalities have, a number of them, already recorded their protest against this interference with their rights and principles: and in particular the order has had the effect of a red rag on the Lucknow Municipality. Empire Day, they have declared to be a meaningless thing, an irritating mockery and have struck it off the list of holidays, which however have been added to by the substitution of the Tilak Anniversary and the Gandhi Days as holidays—two "arch-seditionists" who were sentenced to various terms of imprisonment. The Municipality have further decided not to present an address to the Viceroy or the Governor: instead, they are voting a pice for an address to be presented to Pandit Nehm when he comes to Lucknow.

***

The attempts of hypochondriac and disgruntled politicians, with far too high an estimate of their own place in the scheme of things, to leap to popularity are really ridiculous were they not so instructive. Sir Sankaran Nair and the Rt. Hon. Srinivasa Sastri have some points of similitude among very many dissimilarities: and both of them now threaten to become popular. Mr. Sastri has already earned a fine testimonial from Mr. C. F. Andrews which will, we hope and trust, go far to rehabilitate the right honourable leader of the gentlemen of this country. As to his straight attack on the old Lord Ampthill over the Kenya controversy, it depends on the point of view whether Mr. Sastri's reputation will be enhanced in this country. Lord Ampthill is now remembered only by his foolish telegram about minding your own business which he had the effrontery to send to some non-official Europeans in this country who justly expressed resentment against his and Sydenham's fire-eating proclivities. So much will, however, be counted unto Mr. Sastri for righteousness. And he had nobly spoken up to Gen. Smuts. But, if, as seems very probable nay certain, Lord Ampthill's ideals carry the day, Mr. Sastri has not told us what he is going to do. And unless he says it and says it unequivocally, his words will only have a contemptuous reception in the country. Here surely Sir Sankaran has shown himself possessed of shrewd foresight. He has spoken of non-co-operation "and more than that." If it comes to dialectical threats, Mr. Sastri may well be depended on to beat Sir Sankaran and many others hollow.

***

Some idea of the woes of the Swarajya party, as detailed by Mr. Jayakar in a speech at Bombay, can be gained from the following extract and must make even no-changers really anxious. Said Mr. Jayakar. "They did not know their initial difficulties, as they could not get any men to join their party, as the gentlemen they had approached said they did not wish to go against Mahatma Gandhi. His party was not then very popular in the city; they were dogged by the C. I. D. and they could not get any men to join them. Were they going to pour ridicule on the men who had then the courage to join the Swaraj Party, and were they now trying to throw them out? When the members were spotted by the C. I. D., they had the courage to rally loyally to their standard, and they had to make use of the material they had at their disposal, because public men would not join their party." Surely then most of the flippant criticism against the Swarajists is ill-conditioned. They have certainly braved a great deal for their views. Alas!



The Hindu Message

What is Civilization.

What is civilization ? It has something of a mystery about it. No definite definition seems yet possible. ? Civilization is admitted to have existed in all ages and climes. One often hears of civilization, ancient, mediæval and modern, and surely future generations of humanity will be lucky admirers of, and participants in a likely most marvellous civilization of the future. It is fortunate that this civilization is not considered a peculiar unusual commodity obtainable only in modern times. Nay, one often also comes across glowing descriptions and expressions of sincere admiration of the excellent civilization of the ancients. And yet the word which appears to have been current since the creation does not lend itself to a correct connotation it inherently carries. Oftener still, one hears of 'menace' and 'danger' to civilization. The fate of civilization is also said to be hanging in the balance occasionally. Bolshevism is a menace to it. Sein Feinism endangers it. The German 'Kultur', after the Great War, has become a most terrible anathema and is put under taboo. What exactly constitutes civilization and what its ingredients and characteristic properties are, still remains unsolved. It is a veritable riddle. Whether it is a substantial thing that can hold its own and stand on its own legs by virtue of its innate virtue and stability, or whether it is a flimsy stuff which needs to be bolstered up by the passing whims and fancies of a particular mentality, whether of an individual or a people, has yet to be determined.

Only till a little while ago, (before the outbreak of the recent war) the Germans were depicted in glowing colours as a people with a meritorious record of praiseworthy achievements in their contribution to the world's advancement in knowledge in all spheres of life. At any rate, there is nothing in the description which would carry even a remote hint of the universal condemnation which has been hurled at them after the war. Instance the following passage about the Germans in an Encyclopedia (published—be it noted—in the very year of the outbreak of the war, only just before it), which will afford interesting reading.

"The Germans have taken a foremost place in every department of art, philosophy and political activity. Goethe ranks among the greatest of poets. Kant and Hegel have done more than any other philosopher since Plato and Aristotle to systematise human thought and knowledge. Pestalozzi, Frobel and Herbart "have been the great pioneers in modern education and child study. In history and Biblical criticism, German scholars have shown infinite pains and have had the courage to subject sacred history to the same keen scrutiny that they apply to secular history. Humboldt brought scientific observation travel. Grimm made a science of the comparative study of the languages, and we find German authorities prominent in all branches of research in medicine, archeology, chemistry, physics and classical learning. This success in the domain of mental activity is accompanied by achievements equally great in the commercial and political world. Their success is chiefly due to thoroughness and a capacity for taking infinite pains under the guidance of strong commonsense and farsightedness." This is a record of achievements of which any people of any clime and age can be proud. Yet, where are those Germans now ? What is the nature and extent of esteem which is their due now ? Is all this sudden change in views, due to any spirit of mischief latent in that mysterious stuff called 'civilization,' or is it due to the ever changing, unprincipled, opportunist notions of an imagination—created civilization; or is it due to the changed 'angles of vision' —the now famous historic phrase ? The Modern world will enormously gain if it can come by a correct appreciation of and enlightenment on, what is called 'civilization.'

This civilization, the true nature and constitution of which is not yet known, is persistently said to be advancing by leaps and bounds and has seriously set forward on its uninterrupted march towards the destined goal. Where it started from and what its destination is are equally matters of mystery. A stupendous, tremendous advance in scientific discoveries has doubtless occurred, and it is true, redounds to the credit of 'Civilization.' But the

question for consideration is, whether science alone can arrogate to itself the dignity of being identified with civilization, and whether science alone can keep the world going endlessly till the goal of civilization is reached! Already, and happily too, stray voices are raised now and then, here and there, that scientific surprises and wonders alone do not, and certainly cannot constitute civilization by themselves, that steam and electricity, dreadnoughts and submarines, gas tanks and aeroplanes are by no means the *summum bonum* of civilization, and that it is, and ought to be something more worthy and dignified, more comprehensive and acceptable.

Scientific advance apart, what is the position of literature, pure and simple? Has it developed or declined in standards of chasteness, style and taste? Is it enriched in quality or deteriorated. Of *quantity*, of course, there is no question. There can be no two opinions, and the markets are glufted with cheap penny editions. However, even England, of all english speaking countries, the enthusiast and custodian of modern civilisation, has yet to produce a Pitt and a Burke, a Milton and a Shakespeare. The grandeur of ancient Greece with her Homer and Demosthenes, Aristotle and Plato, has vanished for ever. The greatness of ancient Rome with her Ceasar and Cicero, Virgil and Dante has become a thing of an irretrievable past. Nor is India, nearer home, an exception to this rule. Her ancient hegemonic eminence and splendour which produced a Valmiki and a Kalidasa, a Kautilya and a Sankara, of deathless renown, is fast decaying unto death. And yet, 'civilization' is on its triumphant march to the appointed goal and would not brook any blocks on the way!

One is tempted to ask again, 'what is civilization'? Has morality improved? The anxiety of Ecclesiastics in England and other thoughtful men elsewhere, and the "Suppression of Immoral traffic Bill" on the legislative anvil in Bengal—to mention but one instance—to check the growing disgraceful scandal, supply the answer. Have crimes decreased? The daring day-light dacoities and burglaries, the over-crowding in gaols, the additions to Law Courts and their presiding personnel, the increasing punitive Police and C. I. D. staff, the various special tribunals and additional magistracies, the ever-floating active military, and itinerant air squadrons are an accurate index of the position. Is religion being respected and observed? Only the other day, a Bishop with becoming modesty and naturally rightly too, suggested that Sunday—the Lord's day might fittingly be observed as a day for practice of religion instead of being used with levity for tamashas and amusements; at once was raised a storm of protest and demur from a Section of the Christian Community not excluding an influential english newspaper of Calcutta, and the past Bishop was promtly told to mind his individual business and to confine himself to the cloister! The Hindu Community in this respect perhaps hold the place of pride as a downright apostate breed; look at the several irreligious and self-debasing bills such as the Inter-caste marriage and Civil Marriage Bills aud other sinister bills of a similar type passed in Geometical progression with lightning speed by the reformed ideal cosmopolitan Indian legislatures of the day. These splendid feats in the field of Religion clearly show the direction in which the wind blows: Have the Pinjaropoles and S. P. C. A. organisations in any manner bettered the lot of birds and beasts,—victims to the brutal appetite of man? The ever increasing *abattoirs* and Lethel-Chambers are the standing monuments of the altruistic humanitarian instincts associated with the advancing civilization! The dumb millions will of course make a pathetic statement on the Doomsday!

The above all-round developments in the name of 'civilization' compel one to exclaim, with Madame Roland in a modified form,

O' civilization! civilization! how many crimes are committed in thy name?

Will it be defined?

The Das Campaign.

The time seems to us opportune to survey the results of the political hurricane that recently passed through the Tamil Nadu in the person of Mr. C. R. Das. While welcoming Mr. Das to these parts, we ventured to observe that Mr. Das would do well to give unequivocal answers to questions that suggested themselves at once to thinking minds. We may recall to the readers' minds our observation then that fighting speeches may well be foolish ones. And looking back on Mr. Das's bewildering speeches, we are regretfully compelled to doubt if they have in any way enhanced Mr. Das's prestige in the minds of his countrymen, even outside the Tamil Nadu. The mournful conclusion is forced on us that the one result of his hurricane activities has been to render ever deeper the disruptive influences in in our politics. The fatal speech about the 1921 negotiations, a speech from the implications whereof the Deshabandu tried to wriggle out, we do not propose to refer to now. When Pandit Madan Mohan Malaviya's promised statement on those negotiations, in which he had such large share, is available, we shall be in a fair position to judge of Mr. Das's intemperate, tactless and ritriolic attack on the leader of the national movement. Meanwhile, the need of the hour, the supreme necessity of the striking hour is unity in the Congress. And this unity is now at a lesser discount than when Mr. Das set out on his conquering procession in the districts. How much of this unfortunate predicament is due

to Mr. Das's own speeches, in which he managed to infuse as much as he could personal acerbities and bitter references to individuals who had the hardihood to differ from him, how much of it is due to Mr. Das's own cavalier manner of refusing straight answers to his questioners and to his maladroit and contemptuous reference in places to Congress and its policies, it is needless to detail here. The result is all that matters, and that result unfortunately makes a considerable rent in the garment of Mr. Das's statemanship. There was and is certainly something irritating in his pompous claim—inferentially established—that he was an Anacharsis among dull Scythians. Positively the greatest disservice he has done this presidency is his tactless intervention in the Brahmin Non-Brahman controversy. We are reliably informed that the credit for this absurd performance is solely Mr. Das's: he was not briefed by anybody but took it on himself to pronounce his full censure in the manner he did. But on the positive side of his evangel he has been hardly more successful. For the moment, a very great adversary has stridden into the field; and Mr. Das lies prostrate at his feet. Mr. Vijayaraghavachari has given expression to a devastating and frank criticism of the Das programme. The long letter he has sent to the press is not merely a defence of the ungenerous and unmanly imputations on him by Mr. Das in his Trichinopoly speech but at the same time scatters to the winds Mr. Das's political philosophy. On the many questions raised by Mr. Achariar in common with we others, the Svarajya party has not dared speak with an honest, open mind, The only exception is the Maharashtra wing, who have never concealed their aversion to Gandhism. That party is the strongest condemnation of Mr. Das: and they make no secret that they are for responsive co-operation and will not refuse to accept a ministership if offered to them. So it is the same old way which this country has discarded. For the moment the parties are bracing up for a prolonged internecine war. And if Mr. Das can add nothing more useful to an appreciation of his aims and methods, we are afraid he has very sadly mistaken his vocation. As for the demand itself, of which he waxes so eloquent, we are disposed to speak in the severest tones. There is one great interrogation now, which has been insistently facing the Government of the country and that is the Congress demand. For a seceding leader from the congress it may be well to set up a rival demand: in that case we have every right to expect him to formulate his demand in every detail and the successive steps he means to fight for them by and further to define his course of action should that demand be met with a refusal. It is to write oneself down as politically a child or as morally a coward when that seceding leader throws the burden, which is by all rights his to bear, on to the people. But Mr. Das still protests his fidelity to the congress. His party, we see, calls itself the Svaraja party of the Indian National Congress. We have never yet seen an authoritative list or description of those who constitute that party. But that is a very trifle. Our point is that for a leader within the Congress the only demand is the congress demand on behalf of the people. It may lack of details. The surest way to cure it of these defects is certainly to desist from the kind of activities which Mr. Das indulges in at the present day. We are not enamoured of the Congress: we are alive to its very great defects, both in the matter of its aims and of its methods. Still, we are constrained to say it,—and we say it with the greatest regret where a leader of Mr. Das's transparent sincerity and courage is concerned—Mr. Das's activities are not calculated to make the Congress respected or to call for a largehearted charity in judging his party's competence to formulate a demand. Like Brampston's 'Man of Taste', Mr. Das usually—wound up every one of his "fighting" speeches with an intimation—we substitute 'politics' for 'taste'—that

> This is true politics ; and whoso likes it not
> Is blockhead, coxcomb, puppy, fool and sot.

We are convinced this is hardly a fitting mood for one who aspires to be our Messiah and who never allows us to lose sight of the central fact that he is destined to lead the hosts of Israel into action.

———

Foreign Affairs.

The rapid progress of Afghanistan to the front rank among Asiatic powers is an event which will mark out the present century in Asiatic history. The Amir has been actuated by a nationalist's desire to modernise his country. The construction of telegraphs, the exchange of greetings between the Amir and the King-Emperor, the establishment of Afghan consulates in various cities in British India are steps in advance which may well stagger those who know how the Afghans have in the past so violently resented the presence of foreigners in the country. The Amir has further sent batches of students for foreign centres for study. His own brother, the Minister for education, is now on a continental visit. There is nothing therefore surprising in the *Pioneer's* report that an Afghan company is about to be floated with the object of erecting the Royal Hotel, for the accommodation of foreign visitors to Afghanistan. It is also understood that an Indian company has been granted facilities for starting a glass factory in Afghanistan.

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An English contemporary writes :—"In the formation of his new Government Mr. Baldwin has made a very brave show by his unexpected inclusion of Lord Robert Cecil and Mr. Mc Kenna. Probably, however, he would have done better to have faced his right wing boldly and taken in Mr. Austen Chamberlain as Chancellor of the Exchequer. In point of financial genius there is probably not very much to choose between Mr. Chamberlain and Mr. Mc Kenna —who, even in the City, has hardly the reputation he had a year ago—and Mr. Chamberlain has the advantages both of being a better House of Commons man and of holding traditional Conservative opinions. Homogeneity in a Cabinet is in itself a source of considerable strength. Even if Mr. Mc Kenna can secure a seat, and even if his doctors will allow him to take office, and even if the Die-Hards will accept him, and even if he were the brilliant financier which the City—when he was voicing its prejudices—used to think he was, he would still be a disruptive and weakening element in a Baldwin-Salisbury-Curzon Cabinet. He is a most unidealistic and *practical* man and he holds strong views, sometimes sensible and sometimes not, and sometimes very different from the views he held last year, but always strong and conscientious. And as a set-off there will be Lord Robert Cecil with any number of ideals and no conscience at all. We hope Mr. Mc Kenna will get his seat and his office, for he is likely to increase both the instability of this mandate-less Conservative Government and the gaiety of politics in general."

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The publicity given in the columns of the Observer to a secret French document has not unnaturally caused a furious flutter in Paris, and it is interesting that the leading Poincare journal should have revived the ancient rumour of an Anglo German combination to found a buffer state "in the Rhine land.' To those of our readers who have cared to read our presentation of French imperialistic designs, it should be unnecessary to stress the reason for this outburst in the semi official Press of Paris. It seems unnecessary at this stage of the Ruhr occupation that any emphasis should be placed on a contention whose correctness is nowhere effectively challenged. French forces were drafted into the most productive province of Germany ostensibly to wring reparations from an unwilling debtor. French asseverations of innocence of all desire to gobble up German territory have stood thoroughly exposed by France's behaviour in the Ruhr and her very obvious unwillingness to evacuate the region. We agree with a contemporary that what it all amounts

to is that the public are being so subtly inoculated with convictions in favour of a "buffer-state" on the Rhine so that the fact when accomplished would carry no horror to the public mind of Europe. For the moment the point of interest would seem to be whether the buffer state" is to be Franco-Belgian or Anglo-German. Truly might an English publicist say that never in the history of Imperialism has there been seen a more nauseating mixture than this, of cant and greed, of sentiment and strategy.

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* *

British relations with Russia have undegone what we believe will be a lasting and salutary change. And it is a somewhat sad reflection on the infallibility of diplomats that an unsustainable position should have been maintained or sought to be maintained in language of ineffable superciliousness. Lord Curzon, as Mr. Ganin said in the *observer*, had acted like a pre-war statesman of the Hohenzollen age in lumping up every sort of miscellaneous grievance in one document and then presenting it to Moscow with a demand for Russia's total unconditional surrender. It was a document in the grand manner. In the whole of that superelaborate despatch there was not one genuine conciliatory word, nor would Marquess Curzon "have allowed himself to write to any other great Power in the tone which he thinks it well to use to Russia. The result was that the Soviet had every reason to congratulate themselves that the Lord had delivered the British Foreign office into their hands, and the correspondence leaves on the detached public mind the impression that the Soviet had scored more than a dialectical victory over Lord Curzon. The Foreign Office despatch had jumbled together trawlers, propaganda, insulting letters, religion and trade. These are mixed matters, as anybody can see: and the British position in regard to some of them is uncertain and disputable. The result, we see in the correspondence, has exhibited Lord Curzon with a strong presumptive desire to spite the Soviet Government. When a simple exchange of two despatches should have sufficed to bring the points of difference within manageable proportions, it is inconceivable that the Foreign Secretary should have adopted such high and mighty attitude towards Rassia, peace with whom is what Europe now needs.

Social and Religious.

The Bhagavad Gita.

With an English Exposition

By K. S. RAMASWAMY SASTRI, B.A., B.L.

(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA XI

(*Continude*)

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥

O Partha ! behold, by the hundreds and by thousands, my manifold celestial forms, which are of diverse colours and shapes.

पश्यादित्यान्वसून् रुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥

Behold the Adityas, the Vasus, the Rudras, the Asvins, and the Maruts; behold, O Bharata, many wonders that have not been seen by you before.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ ७ ॥

See now, O Gudakesa, here, in my body the entire universe, moveable and immoveable, situated in One (i.e. Myself), and whatever else you desire to see.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्य ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

But thou cans't not behold Me with these eyes of thine; I shall give thee divine and supersensuous sight; behold My yoga power supreme.

NOTES

1. दिव्यं–अप्राकृतं, तेजोमयं, दिव्यरूपदर्शनक्षमम् ।

सञ्जय उवाच—

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥

Sanjaya Said—

O King! having thus spoken, Hari, the great Lord of Yoga, then showed unto Partha His Supreme Ishwara Form.

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥

With innumerable mouths and eyes, with innumerable wonderful sights, with innumerable celestial ornaments, and with innumerable uplifted celestial weapons.

To be continued.

Agricultural.

Land-Problems in India.

By V. RANGASWAMY AIYANGAR.

(*continued*)

The study of Mr. Dutta's 'Report on enquiry into Rise in Prices" which covered a period of 21 years ending with 1912 furnishes us some telling facts respecting the present economic situation especially of the agricultural population.

During this period, agricultural production (deduct cattle food and seed grains) had decreased by 12 per cent while the population (exclusive of figures) had increased only by 8 per cent. We may take it that the normal increase of population is at an alarmingly low rate of quarter of a per cent : the industrial crops meant for exports were gradually replacing the food stuffs, which had often to be imported ; Supply of agricultural labourers and cattle was scarce, there were vast damages to crops due to dearth, flood, insects and other causes, during the period with exception of two years ; dependance on agriculture, as on the increase and 7 severe famines had occurred during the

period, which swept away millions of human souls and cattle. It has been pointed out, that the most melancholy feature of these famines, was, that the peasants unable to feed their cattle, had to part with them for paltry sums. These cattle were purchased and slaughtered, for the purpose of exporting hides and skins. The export trade on hides and skins during each famine is shown to be very large.

Let us explain the situation in the language of economics. One of its fundamental teaching is, that a nation's annual income is made up of economic goods —agricultural and non-agricultural, and its rate of progress—growth of population, improvements in arts and industries—is proportionate to the economic goods at the command of that nation. That there is actual correspondence between progress and growth of population, which implies low death rate, high average of expectation of life and rise in the average income per head of the population is quite patent from the fact recorded in the economic history of the West. Industrial activities in many places of Europe and America had resulted in the increase of population by cent per cent in 25, 30, or 40 years.

On the other hand India's utter resourcelessness is strikingly typified in these phenomena.

1. Frequency of famines and plague.
2. Decline in rate of growth of population which is a fourth of that of Europe.
3. Steady increase in the death rate. It has risen from 25 to 40 per thousand and it reaches the high figure of 60 or 70 during famines, while in the West it changes from 20 to 14.
4. The low average expectation of life. It is 23 years here as against 40 in the West.
5. The low average income per head of the population. It is hardly 2£ a year, here while it is 10£ in Russia, which is considered to be a very poor country in Europe.

N. B.—The recent census, shows, further decline.

The situation created by the war, has further added to our existing sufferings. There is not a home that does not feel the pinch of war. It is a pity that the British statesmanship has not only failed to realise the gravity of the situation but had utilised the opportunities afforded by the war, every locality in this country, would have come forward with some manufactured goods useful to domestic consumption as well as to war purposes. The consequences of making heavy drafts on our slender resources, goods, —men and money, quite inadequate as they are for daily purposes even in normal times, are going to be terrible indeed. Both Prussianism and Indian anarchism, together will, pale before the impending famines which will certainly be of very large magnitude. Is the British Statesmanship going to make us victims to famines and their attendant horrors? The only hope for India and her agricultural population especially, lies in the adoption of similar measures which have not only saved Europe from starvation and misery but tended to increase her prosperity. The Post War Reforms from the point of view of the agricultural population is huge failure in as much they cannot bring one additional morsel of food to the starving peasantry.

Sir Valantine Chirol is so very solicitous of the Indian peasant's welfare, that he urges the authorities to take immediate steps to educate him, so that he, the political Ourang-outang may become fit when evolved into a fully developed man, to manage the affairs of state. How could the political Ourang-outang be fed and educated without funds? Where is the money to come from? The Hon. Sir A. Cordiew, the Senior member of the Executive Council, Madras had almost spoken in a despondent tone when he referred to the condition of the Indian peasantry in the course of the address delivered by him at the Agricultural Conference held at Coimbatore in July 1917. He found that Indian Agriculture was in the same condition then as it was two thousand years ago and the production was a third of that of England. In his opinion the ignorance of the peasantry was the chief impediment.

To remove it, he needed something like 20 million pounds which England with a population equal to that of Madras Presidency is spending for Primary Education alone. For the same purpose France was said to be spending more. He further said that the entire fund at the disposal of the Government available for all purposes were hardly 5 million pounds. The gist of his utterance amounted to this. Without funds, something like 20 millions, the education of the peasantry was an impossibility; but without education agricultural improvement was out of question, therefore the peasantry should be ever subject to famine and plague!

It must be remembered that the entire land revenue and Income tax collected in the whole of India do not exceed 32 crores, notwithstanding the fact, that the Indian peasantry bears the heaviest burden which could not be adequately conceived by the similar class in the West. How then England with a populatian equal to a part of India—Madras Presidency, is able to spend on one item that is, Primary Education a sum realised for the whole of India under the above two important items? The answer is simple. It is the sound economic policy that has made England her self Governing Colonies and other modern states what they are materially and morally. Their resourcefulness due to incomes from agricultural and nonagricultural sources supply on a large scale money for the Governments of these countries to be spent on Education, Sanitation Arts and Industries.

The statement given below though it refers to conditions of the world that had existed two decades ago, yet it is useful at this day for the purpose of comparing the resources of various nations.

Mull hall's History of prices. This is taken from the Memorandum on the progress of the Madras Presidency by Dewan Bahadur S. S. Iyengar C.I.E. published in 1893.

	Income, Millions sterling			Percentage of agricultural to Total income.	Taxes Millions sterling.	Rates of Taxes to Income.
	Agriculture	Non agriculture.	Total			
United Kingdom	263	984	1247	21	88	7·1
France	435	530	965	44	142	14·7
Russia	482	366	848	57	92	10·8
Italy	174	171	345	52	62	18·0
Spain	183	85	218	60	35	16·0
Europe	2476	3102	5578	44	632	11·3
India	360	180	540	67	48	8·9

India with a population nearly 8 times that of France the home of peasant proprietors is in possession of income which is about half of that of France while its income ought to be 15 times its present income under proper economic policy.

Without adequate finance, which must come from the growth of arts and industries no state can conduct its affairs on progressive lines and finance to a state without economic independence is unthinkable.

If the tears that Sir Valantine Chirol and others shed for the Indian peasant be real they must see that India is placed at once at par with the self governing Colonies with regard to economic policy at least will they do so?

Is Sir Valantine Chirol ignorant of Indian history really? It is not certainly his ancestors that taught the peasants various arts and Industries and conduct of the affairs of the "little republic" that is the village government, that still furnishes object lessons to the modern administrator as well as to the student of comparative politics.

Miscellaneous

The Present Situation at Sringeri.

By R. KRISHNASWAMI AIYAR, M.A., B.L.,

9. Our Jagadguru is the greatest and holiest of such Sannyasi Gurus He is the Jagadguru because, apart from other reasons, he is the highest spiritual Guru who teaches the duly qualified disciples the subtile principles of the loftiest Divine wisdom, Jnana, that of Absolute Monism, the oneness of all in the Supreme Self (Param Brahma), revealed by our Religion, the one, Secondless, Eternal, True and truly Universal Religion, and who also actually guides the still more qualified among such disciples step by step along the difficult path of practical Nivritti Dharma to enable them to have the direct realisation of such oneness in the end. The Jagadguru being himself the very embodiment of renunciation proper and true wisdom, his mind is ever working on the path of Nivritti Dharma and Jnana and is ever seeking to make the path smooth and clear for those who have to be guided onward along that path. His interest in the spiritual elevation of his disciples is so great that he is ceaselessly exerting himself for their uplift. I have to mention here that Mr. Gundappa has very probably misunderstood the very significant words of "Sri Sankaracharya" with whose quotation his pamphlet begins. At any rate, he does not appear to have rightly grasped what is meant by the Guru's "ceaselessly exerting himself for the welfare of his disciples" and of what specific kind such exertion is and ought to be. Those who have had the privilege of directly seeing how earnestly and excellently the Jagadguru at Sringeri has been working for and guiding his disciples upwards can alone properly know the value of such a kind of exertion. Others cannot. It is not the business of the Jagadguru or his disciples working on the lines of renunciation to be advertising his functions and his methods of spiritual guidance.

10. From the above it might be clear that the nature of the Jagadguru's legitimate sphere of work is such that he cannot be, and should not be, dragged into the struggles of the modern-day world. Nevertheless, His Holiness can and does fully realise the practical difficulties and trials of men in these days. To attribute ignorance or perversity to His Holiness, as Mr. Gundappa does, only reflects badly on the person so attributing. The remedies against such difficulties and troubles are all really in the hands of the Grihastha guides and leaders in the community alone. It is the business and duty of these Gribasthas to rise to the occasion then and there and actively do the needful for the community. If they happen to entertain any doubts about the true principles of religion in their practical application to life under peculiar or difficult circumstances, they have the right to ask the Jagadguru for information and advice. In connection, for instance, with the recent Malabar trouble, the Editor of the "Hindu Message" desired to know the view of the Sringeri Mutt as to what the position was of those Hindus who had been forcibly taken into Islam and as to whether they could be retaken into the Hindu fold. The agent of the Jagadguru immediately communicated the reply to the effect that such forcible conversions were no real conversions at all and that such people *could* be taken back after the performance of ordinary Prayaschittas prescribed by the Shastra for the omission of the necessary observance of Nitya and Naimittika Karmas till then under compulsion. This communication was duly published in the Hindu Message. Mr. Gundappa's remark therefore that there was only apathy of the Mutt towards those forcibly taken from Hinduism in Malabar and elsewhere is false.

11. To say again that the outlook and the movements of the Mutt should be modernised is the same as to say that the Mutt should cease to be for what it stands for. This is obviously the intention of the kind of re-organisation proposed by Mr. Gundappa. Such a result means the final end of the Mutt, certainly not its mending or re-juvenation as pretended by the proposal. The Jagadguru knows what "modernising" means and what value should be attached to the words of the leaders of the modern ways of thinking. From his lofty spiritual point of view, the modern world is only getting more and more materialistic and sense-bound and is in fact therefore "backward-turned" not "forward-looking" as Mr. Gundappa would say; and also what is nowadays called by our countrymen of foriegn culture and un-Hindu training as "enlightened public opinion" is only like the prattling of misguided children groping in the dark.

12. Wonderfully enough, Mr. Gundappa calls in aid the cases of Sri Sankaracharya and Sri Vidyaranya Swami, calling them both "reformers", which they were certainly not, in the sense in which he has used the term. There is nothing in the doings of Sri Sankaracharya, even as described by Mr. Gundappa which supports his view. The life of Sri Vidyaranya Swami has been misread. The generally accepted orthodox view is that he had nothing to do with the affairs of the Vijayanagaram State after he became Jagadguru. Mr. Gundappa's version again that the Swami "realised that a modfiication of the ancient social code was inevitably called for by the large changes that had come about in the conditions of the community" is one drawn out from his own imagination, and it can find no support anywhere either in the doings or in the written works of the great Swami. Mr. Gundappa has also wantonly misinterpreted the introductory remarks in Parasara-Madhaveeya. He is also mistaken in thinking that the conferring of royal honors, by whomsoever made, on Harihara and his brothers effected a change in their very caste and converted them into actual Kshatriyas. If Mr. Gundappa however would only say that the Acharya and the Swami might be both considered "reformers" by their very exertions to spread rightreligious knowledge as widely as possible and to thereby prevent also ruinous internal differences among the various sectarian schools of devotional thought, he may be at once told that in this sense the late Jagadguru Swami and the present one also are such "reformers" in their own ways. Mr. Gundappa charitably credits the late Swami with *occasional* flashes; this only shows that he was not well acquainted with him. The great Swami had on the other handy his own plan for dissemination of religious knowledge and it was a huge one also. It was only by way of a beginning of the working of

the plan the present Sanskrit Institute at Bangalore was established in order to train up at the outset competent preachers or Upadeshakas. One item of the plan was that branch institutes should be established all over the country in important centres so as to make the correct knowledge of our religious principles and practice reach all in the community everywhere. The plan unfortunately could not be carried out as His Holines attained Videkamukti soon after. The present Jagadguru's enthusiasm for improvments on similar and other lines is well-known to all who have had occasion to become aware of his views and intentions. It has been the expectation of many that His Holiness would be soon in a position to execute his intended plans. His Holiness has as a provincial measure made a small beginning by way of appointing an excellent pandit as circuting preacher in my Tinnevelly District; the work turned out by the pandit is admirable and is very useful. It is hoped that similar arrangements will be made for the other districts also for the spreading of true religious knowledge.

13. It is a great pity that now a mental illness has overtaken the Jagadguru. It is however the hope of all that the illness may not last long and may disappear altogether within a few months, if not weeks. The disease is evidently a hereditary one and, I am informed, the Jagadguru's father suffered from a similar illness for a short period just about the same age as that of His Holiness now and recovered completely afterwards. It is also the unanimous expert opinion of the eminent doctors who have observed the case that the illness is a curable one and that it will go sooner or later. It is already noted that the periods of lucid intervals are gradually increasing in duration and that the unsound condition is steadily getting less and less in intensity. There is in fact nothing to support Mr. Gundappa's version that the illness seems to be incurable. If the Jagadguru should come to know, during his lucid intervals now, anything about agitations such as the one raised by Mr. Gundappa for the re-organisation of the Mutt on the lines of the modern day social reform movement, his mind, already much enfeebled by illness, may get severely shocked and this will surely tell upon his health again and considerably prolong his unhealthy condition. It is most unwise and improper that there should be raised any sort of agitation regarding the Sringeri Mutt affairs now.

14. I have not considered it necessary at this stage to discuss herein the details of the problems and the scheme proposed by Mr. Gundappa. Proposals of any such kind for the Sringeri Mutt, at any rate in the present circumstances, are wholly unwarranted. I may also add that Social Reformers, who openly hold heterodox opinions of a revolutionary kind, directly opposed to the views of the Jagadguru and his Poorvacharyas and also to the general sense of the community and the long-followed traditional interpretation of the Shastras, cannot claim to possess any subsisting right to make any such proposals as aforesaid. They have forfeited the right to call themselves Sishyas of the Jagadguru Mutt. Their representations have no more worth than those of the gentlemen who met causing agitations recently at Bangalore as if apparently to safeguard the personal and other interests of the Jagadguru though they were professedly not his Sishyas. If such agitations should prove successful (which God forbid) they would only end, as perhaps intended by their authors, in the loss of the time-honoured prestige and the vested rights and interests of both the Jagadguru and the Mutt together.

15. It is hoped that all devout disciples of the Jagadguru Mutt will concentrate their minds in heart felt prayers for the speedy recovery of His Holiness to his normal health and will not allow themselves to be distracted by interested agitations.

The Endowments Bill.—(2)

BY G. HARISCHANDRA ROW.

THE TRANSFERRED SUBJECT.

I take a few extracts from the Statement of objects and Reasons to show the nature of the Bill.

"The main object of the present Bill is to ensure the efficient administration of Hindu religious endowments in this Presidency, and if the principle of strict religious neutrality of the Executive Government embodied in the Act of 1863 has been departed from in some of the provisions of the present Bill, it has been done merely to ensure this end."

But is not the replenishing of the Government treasury the main object? For the utopian members of the Council entertain schemes for which they have not enough money, perhaps not enough even for their own salaries; at any rate, the speeches on the budget showing a large deficit, suggest a desire to make money by whatever means as the principal cause of the present move. Or, again, is the destruction of Hindu religious citadels the aim? Or, is the feeling of envy at the supposed affluence of some institutions responsible for this venture? Or is this to be traced to a tendency to harm others merely for the fun of it? Mysterious are the ways of statesmen!

It is claimed that the time-honoured religious neutrality is to be departed from for the sake of our religious institutions only. But I am afraid that this departure would instead of fettering the condition of our institutions, only make it far worse, thereby bringing discredit to the rulers. Moreover, it is news to us that this Government that has so long been regarded merely as a temporal authority has suddenly metamorphosed itself into a pontifical autocracy.

Again, the following is given in justification of interference with religion:—"New change in the character of the executive Government and the fact that religious endowments are a transferred subject in change of a Minister responsible to the legislation justify this departure."

But there is no change in the character of the executive; if there be any, it is for the worse; for the local officials like the Collector are responsible, not to the Minister of Local Self-Government or Education, but to their own departmental heads, and it is such local potentates that are by the present Bill invested with independent powers in dealing with our endowments. Nor is there any local Self Government worth the name; for the unanimous resolutions of a Municipal Council are often checked or cancelled by Magisterial authority; and it is so in Gujarat for instance, where schools managed by the Municipalities concerned have been broken into and taken possession of by the Executive; people have gained absolutely nothing in local self-government by the Montague Chemsford scheme of reforms, and will be in a fool's paradise if they suppose their interests to be safe in the custody of such so-called local self-governing bodies, though there is of course some gain in the increased scope or capacity of public spirited new or self-seeking politicians for electioneering campaigns. Neither is the Minister responsible to the people; he is, if responsible at all, "responsible to the legislative"; but the legislature is not responsible to the people; if it were, it should not allow such Bills as the present one at all. That is to say the Minister is *irresponsible* in relation to the people, though he may feel that he is responsible to the Governor or even the Home Member; for he will rarely venture to do a thing that is disliked by any of these, and when he still thinks,

that he must do it, he will find himself unable to continue in office; the Minister is, therefore, not "responsible to the legislature" either. Again, what we have is not self government, but double-government—a thing that is detested by even a moderate politician like Sir Sankaran Nair. When full self-government is granted reformers may come and say that, as the Government is national, it has a right to meddle with our religion—not now. But he will not even *then* allow any such interference: we will never surrender our religion to the whims and caprices of politicians. Need we say that under the present system of Government our objection to Government interference must be all the greater?

INTERNAL INTERFERENCE.

"The Bill also gives Committees power to settle dittams and Government will have power to make rules enabling Committees to control establishments and interview in the internal administration of temples."

Does *Government* mean some Collector or Minister or the legislative Council?

Would it be too difficult for a sober politician, an average human being, to understand the audacity, the utter iniquity, of a measure that empowers a committee of mercenary busy-bodies, of religious nonentities, to meddle with the internal or ceremonial and other affairs of a temple? Since the right hand and the left are the same in the eyes of the supreme Being, why should not the latter be used in worshipping the idol with flowers? Since, again, the source of all light requires no light, why should large sums of money be spent upon the illumination of the temple? Is it not madness to have any lamps burning in broad day light? And since the giver of all good is no miser, why should any offerings be made to Him? Let, therefore, all their things be turned from the objective to the subjective side; let us idolize ourselves and enjoy every thing that we have hitherto superstitiously believed to have been enjoyed by the inanimate object in a temple. Is there any limit to intervention in the internal administration of temples?

Our religious institutions have for centuries maintained their independence; many Kings have added immensely to the treasures but few have dared to alter the constitution, or routine, of these institutions. Mr. Havell in his *History of the Aryan rule in India* refers to an inscription of the Chola King, Sri Rajaraja, in the 10th Century, and describes the relation between the Church and the State in South India as follows—"But it is clear from the rule that the King's officers must live outside the village, that the royal officials did not ordinarily interfere with the administration of local affairs *except when their counsel was thus invited*, though occasionally they called for the village accounts and adjusted matters relating to temple endowments *when complaints were made by the temple authorities*." (p. 229) The *italics* are mine. Now, who has invited the counsel of the present Ministry? And how many temple authorities have made complaints? Is not, therefore, the interference contemplated utterly unwarranted?

Each village was governed by an Assembly; and this used to appoint different committees for different purposes—says Mr Havell. In describing the relation between the village authorities and religious establishments in the village he observes—"Another committee was concerned with the administration of those temples whose endowments and charities were not under the entire control of the Brahmin custodians. The Assembly often provided endowments for temples or other religious institutions, free of all taxes, by selling village lands and, after making provision for payment of royal dues, devoting the proceeds to such purposes. Sometimes the Assembly not only transferred the whole revenues of villages, including the labour contributed by artisans in lieu of taxes, and similar contributions for public purposes as a pious gift to a temple, but ordered that the temple authorities should take over judicial jurisdiction themselves and punish any offences committed against the law by the villages. They also received gifts of land or money for the purpose of constructing and maintaining works of public utility, such as wells and bathing tanks, or charitable institutions." (p. 230) The committee was concerned with the administration of those temples only that were not entirely in the hands of particular custodians or Dharmakarthas; which under the present Bill the Committee is to meddle with the internal affairs of even those temples that have for ages been in the custody of particular persons. The old committee, again was a local one, whereas the new one is to be located at Madras and is to regulate the conduct of temples hundreds of miles off. Formerly the village used to endow a temple, now the temple itself is to endow the village and perhaps also some town or city far away. And lastly, the temple authorities were in some cases asked to sit in Judgment upon the villages, but now the former are to feed a body of men at the metrapolis for being ruled or ruled out by the latter!

AUTOCRACY.

"Care has been taken to provide that the decisions of the Committee, the Government, the Collector, or the Court, should be final in respect of several matters, and this will, it is hoped, effectively put an end to the costly pastime—which has in recent years prevailed—of people engaging light-heartedly or for factious or sectarian reasons in litigation relating to religious endowments."

The *Committee*, the *Government*, the *Collector*, or the *Court*? When should the first hold, when the second, when the third, and when the fourth? And what should be the procedure when there is a conflict between any two of them?

Again, are the Courts efficient or not? If they are then there will be no occasion for the Endowments Bill: disputes may be left to the Courts. If, however, they are not efficient,, as suggested above, then, Mr. Gandhi and others cannot be blamed for advocating a boycott of the present law-courts: this authoritatively confirms the view of such politicians!

If such be the nature of the present judicature, why, should, again, the diversion of religious funds be decided by any Court of Law?—for we read—"The power to order such diversions is vested in the Courts and the principles to be observed in ordering such diversion are those which Courts ordinarily follow in applying the *Cypress* doctrine."

That no *Cypress* doctrine could apply to our temples and Mutts was shown by a gentleman in the columns of the Hindu Message. Or is it a doctrine of *lapse* or a *Cypress* itself—the emblem of Hinduism's demise?

CONFLICT WITH THE SCHEMES.

"During recent years a considerable number of schemes have been settled by Courts for the administration of specific religious endowments, many of which have proved unsatisfactory and it is felt in many quarters that administration under some of those schemes is even worse than administration under the Act of 1863."

Is this not a severe indictment of the judgments delivered by the judicial authorities in the Presidency.

If, again, administration under such schemes be worse than that under the Act of 1863, what comes under the new Bill will certainly be the worst: for it has features so glaringly subversive of the existing order as to shock the feelings of the most indifferent inhabitant of this country; and there will be constant struggle between the Government and the people to the detriment of the Government itself—the greater the interference, the greater the friction between the two.

Will the schemes be modified by the Bill? We read—"An application may be made to a Court by a Committee or a person, whose rights as trustee have been affected for the abrogation or modification of a scheme and for a declaration that the new legislation will apply to the endowment in question."

Is any Court to be invested with the power of altering the decrees of a higher or even the same Court?

Moreover, if discussion is permitted in a Court of law on such application, there is, again, litigation; and

if none is permitted, it is a vexatious formality : for the new law may effect the change automatically—without judicial intervention.

Again, how can there be any sense of security in the country, if people's rights are to be thus tampered with by a succession of explosive experiments in legislation and administration ?

ELECTION AND NOMINATION.

"The members of such committees will be partly elected and partly nominated."

This is another objectionable feature of the Bill. The nominated members, nominated by an alien Government and not sufficiently acquainted with our religion or religious institutions, are apt to commit many serious mistakes ; and no committee composed of such element can claim to represent the people.

Nor are there sufficient safe-guards against the election of members bent on the subversion of the religious order in the country. A visit to Europe or the attainment of a degree in India or a profession of Hinduism will not entitle a person to speak with authority on religious matters beset with many difficulties. Even an Arya Samajist who denies many of the fundamental doctrines of Hinduism or a Brahma Samajist who does not recognize any Revelation claims to be a Hindu and creeps into the committee for causing havoc to idol worship. What would be the situation when gentlemen who had acquired some knowledge of India or Japan by touring those countries, who had graduated from an Indian or a Japanese University, or who had evinced some admiration for Christ, were empowered by Act of Parliament to control all the Christian religious endowments in England ?

NO LIFE MEMBERSHIP.

"The term of their office has been limited to five years, as the life membership provided by section 9 of the Act of 1863 is, as already stated, acknowledged on all hands as one of the serious defects of that Act."

But a member who is assured of his permanence will generally take more interest in the temple than one who must go after 5 years. Those who have observed the administration of our Country know the value of the work turned out by our season-members.

Moreover, is it an act of equity or legality to reduce a hereditary right of management to the span of a single life, and what is more, to reduce even this to a period of five years ? Would a Rajah relish the idea of being recognised as a Raja but for 5 years lest he should be puffed up with pride and abuse his title ? Would it again, be proper to urge that since there are many cases of mismanagement—the hoarded wealth of centuries being squandered and whole estates sold away or encumbered—proprietors should be required by statute to submit themselves to the inconvenience and humiliation of constant supervision or adjudication by some committee or tribunal ? Nobody and nobody of men has any right to interfere with the hereditary rights of mankind. Again, if the prevalence of general dissatisfaction with the administration of our religious endowments be a valid excuse for their transference to the Government, then one would ask, why should not the present system of Government that has evidently caused much discontent in the land allow itself to be altered into a really popular one ? The state, as it is, has many political and economical grievances to redress, and let it wisely attend to that business ; let it reform its administration thoroughly and make itself popular before it pretends to step into the sacred and all the more precarious precincts of religion. If, however, it persists in transgressing its legitimate bounds and rushes head-long to capture and molest religion, it will add one more chapter to the history of Indian discontent and furnish one more argument—an unassailable argument—for the immediate attainment of Swaraj or self-determination.

To be continued.

Proceedings of a meeting of Sri Vivekasam vardhani Sabha held on Sunday the 1st of July 1923.

Brahmasri A K. Sundaram Aiyar B.A., B.L., High Court Vakil, Presiding.

The following resolutions were carried unanimously :—

1. This meeting of the Sabha emphatically, protests against the Madras Hindu Religious Endowments Bill 1922 as it constitutes a gross violation of the principles of religious neutrality which the British Throne has repeatedly pledged to the people of India.

2. This meeting is emphatically of opinion that the Bill is the outcome of political party tactics and not of an impartial attempt to make the existing religious institutions more useful.

3. This meeting is thoroughly of opinion that reform or, Control of religious institutions ought to be vested not in any secular executive body, especially one controlled by the Government but in the judiciary alone.

4. This meeting emphatically feels that the Indian legislatures, at least as at present constituted. ought not to be permitted to pass any measure affecting the religious institutions of the Hindus or any other religionist of India.

5. This meeting strongly feels that the Bill is calculated to undermine the right, the priveleges and the authority and prestige of the mutts.

6. This meeting is strongly of opinion that the legal position of the Heads of the mutts is a peculiar one and not that of trustees known to the ordinary law and deprecates the attempt of the present legislature to set at nought the settled law and custom of the land.

7. This meeting is strongly of opinion that there is no justification at all for including the Mutts, especially the Brahmana Mutts, within the scope of the Bill.

8. This meeting strongly feels that the Bill containing provisions for diversion of funds to purposes other than those for which they were specially endowed by the donors is really an outrageous attempt at confiscation of the properties of religious institutions.

9. This meeting strongly urges upon the Viceroy the necessity of vetoing the Bill as a dangerous measure calculated to disturb the peace of the land.

10. This meeting authorises the President to communicate the above resolutions to the authorities concerned and to send a telegram to the Viceroy in these terms.

"Vivekasamvardhani Sabha Tinnevelly protests emphatically against Hindu Religious Endowments Bill. Inclusion of Mutts, diversion of temple funds, among other provisions, subversive of Hindu Religion. Pray vetoing."

R. KRISHNASWAMI

In connection with the second Annual meeting of the Madras provincial Council of the Boy Scouts Association, in the ensuing Christmas Holidays, a Provincial Scoutcraft Exhibition will be held at Madras for three days. The exhibition is being organised with a view to encourage Handicrafts and cultivation of hobbies among Boyscouts. The scout troops all over the presidency are requested to contribute the following among other items to the exhibition.

1. Drawings, portraits, models, sketches, paintings etc.,
2. Articles of handicraft.
3. Hobbies such as stamps and coins collection.
4. Any other item of interest.

N. B. All the above items should be the unaided work of Boyscouts themselves and bear a label signed by the scoutmaster to that effect.

The following will be the tentative rules for contribution to and holding of the Exhibition:—

1. All the applications should be made by the scoutmaster in the name of their troops through their District Commissioners to the Provincial Secretary, Boyscouts Association, Madras.

2. Applications should State the particulars of the items which each troop is arranging to contribute, with prices if desirous of selling the same.

3, All applications should reach the Provincial Secretary, by the 31st October, 1923, and should be accompanied with an entrance fee of Rs. 5-, the fee being for the whole troop.

4. All exhibits should reach the Provincial Secretary, by the 30th November. 1923.

5. Each contributing troop may send one of its members to the exhibition, to be present, at the same time to explain its exhibits; and funds permitting his lodging and boarding expenses during the period of the exhibition will be met from the exhibition funds.

6. The transit to and fro of the exhibits contributed by each troop will be at its own cost and risk.

7. Certificates of Merit will be awarded to the troops which have contributed the best collections of the exhibits.

In connection with the exhibition a scout rally, a scout concert and a scout fancy dress show will be held to which all scouts from all parts of the presidency are cordially invited.

Bulletins will be published from time to time in the leading english and vernacular papers and magazines in the presidency, giving details of the exhibition for the information of all the scout officers and important bulletins will be sent separately to the District Commissioners.

K. SANJIWA RAWTH.

Olla Podrida.

The fun is getting more and more furious. Quite recently at Palghat a few choice spirits abolished Hinduism and reinstated Buddhism in India (vide the Hindu of 11th June 1923).

***

The Madras Mail in its leader on 13th June 1923 draws our attention to a great event. Frogs brought icepacked from America have been landed and let loose in Japanese meadows in the pious hope that they will multiply soon and be ready for being served up on the table. The Joke here lies in the Editor's careful and valuable suggestion that Indian frogs which are getting more and more vocal with the outburst of the monsoon may receive a similar culture and may render similar social service! We are living in a truly strange world.

***

Bulgaria has gone mad. Or rather we must say that it has gone madder because it was never sane.

***

The Lausanne conjuring trick exhibition has been going on. Rival performers have been performing there truly strange feats. We do not know what the upshot of it all will be.

***

But why should we talk of other's madness. There is no country madder than India. The Non-Brahmin party is having internal commotions. The congress is being wrecked by internal dissensions. Meantime the general election is coming as if the existing insanity is not enough.

SCRUTATOR.

Correspondence.

Sir,

While I was at Trichinopoly last week, I learnt that Mr. F. G. Natesan the Municipal Chairman of Trichinopoly, was very prominent in the reception of H. H. the Acharyaswamigal of the Kumbakonam Mutt; I was also given to understand by some friends that this was due to the fact that the Acharyaswamigal gave him permission to perform Prayaschittam and return to the Brahmana fold. I remembered that a similar allegation was made about the time of the so-called reconversion. That the Sringeri Mutt had given permission for the reconversion and that Mr. T. K. Balasubrahmanya Aiyar of Srirangam who was alleged to have obtained the permission had to contradict that information. Though I cannot claim intimate acquaintance with the Acharyaswamigal of Kumbakonam, I know him well enough to know that he would never have consented to any reconversion. All the same, in view of the persistent rumour that it was with his approval that Mr. Natesan got reconverted, I madebold to ask the Acharya swamigal himself on the 21st instant about it in the course of an interview which he was pleased to accord me. Conservative as I have always been, I was much relieved to learn from him that the rumour was absolutely false and that on the other hand when Mr. Natesan consulted him before the attempted reconversion he had positively assured him that there was no such Prayaschitta known to the Shastras as would restore to him his lost Brahmanya. Though this information may not be palatable to people who would like to see our religious institutions "liberalised" and "modernised," I think it my duty to publish it at least for the sake of those who still retain faith in and cling to our immutable religion and who would be sorry to see the heads of the mutts accommodating themselves to the "needs of the times" by violating the Shastras. I may mention that the Acharyaswamigal has authorised me to give publicity to the above.

Yours Sincerely,

R. KRISHNASWAMI IYER.

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